

RELIGIOUS.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Abstract of the twenty-eighth Annual Report.

DOMESTIC DEPARTMENT.

The Hon. Wm. Reed of Marblehead, a member of the Board eighteen years, and of the Prudential Committee sixteen years died on the 15th of February.

Two ordained missionaries; one physician, and one male and two female assistant missionaries have died since the last meeting of the Board.

Eight missionaries, one physician, and five male seventeen female assistant missionaries have been discharged from the service of the Board, on account of changes in the missions, failure of health, and other causes.

Twenty-nine missionaries, and five male seventeen female assistant missionaries, have received appointments during the year. It is known that others would have offered their services, if they had not been discouraged by the detention of those already appointed.

Sixty-three missionaries and assistant missionaries have been sent out since the last meeting of the Board—viz: Cape Palmas three to Southern India fourteen; to the Sandwich Islands thirty-two; to Ooroomiah four; to the Island of Seio two; to the Choctaw Indians four; to the Pawnees one; to the Sioux two; to Indians in the State of New York one.

There are now under appointment and waiting till funds can be obtained to send them out, thirty-four missionaries, and four male and six female assistant missionaries.

The debt of the Board at the close of the last year was \$38,866 57. The expenditures of the year were \$253,567 51, exceeding those of the last year by \$44,181 97. The receipts into the Treasury from all the ordinary sources of income for the year ending July 31st, were \$252,076 55, being an increase upon a deficiency on that day of \$41,379 53.

The increased expenses of the year are owing partly to the cost of sending out so many laborers, and partly to the great increased expense of making remittances to the missions abroad, through the dranged state of the finances of the country.

But other causes lie at the foundation of the augmented expenses of the last two years. These are, 1. The fact that from the year 1832 until this year, the receipts have increased very little, only \$23,000 in the four years. There has been a general impression that the Board wanted men, not funds.

2. While the receipts have increased so slowly, there has been a rapid extension of the operations of the Board. From 1833 to 1836, one hundred and eighty-five laborers have been sent out. This the laborers have increased in a ratio quite out of proportion to the increase of funds.

3. This disproportion has been still greater as it regards the schools, seminaries, printing presses, and other operations of the missionaries. For the Committee, being assured by the friends of the cause, in every part of the country, of their readiness to provide any amount of funds that could be judiciously and economically expended, and not being able to obtain as many men as were needed, were led more than three years ago to encourage the missionaries then in the field, to take steps for enlarging their influence and usefulness.

The effect of these measures in swelling the expenses of the Board was not felt until last year, owing to the great distance of the principal missions. For the same reason the measures adopted twelve months ago to lessen expenses, will not diminish the drafts upon the treasury until 1838.

The expenses last year have been based upon estimates made when the pecuniary situation of the Board and of the country were very different from what they are now. The increase of receipts last year does in reality but make up the deficiency of previous years. The cost of sending out sixty-three laborers, and the debt due at the commencement of the year exhaust it, leaving a deficiency of the amount necessary to meet the current expenses of the year, a little greater than that of last year.

The Agencies of the Board are filled by the same persons who have labored so diligently and successfully in them in former years. No important change has taken place in them during the years under review.

DEPARTMENT OF MISSIONS BEYOND SEA.

MISSION AT CAPE PALMAS.

FAIR HOPE.—John Leighton Wilson missionary; Benjamin Van Rensselaer James, Printer; Mrs. Wilson.

(1 station; 1 missionary, 1 printer, and 1 female assistant missionary;—total, 3.)

Mr. and Mrs. White and Mr. James arrived at Cape Palmas in December, in good health. Mrs. White became sick of a fever on the 10th of January, and died on the 23rd. Her husband's anxious care of her in the first days of her sickness, notwithstanding the remonstrances of his more experienced missionary friends, was probably the reason that when the fever seized upon him on the 14th of January he sunk at once, and died on the 28d. Mr. James had the fever lightly.

Mr. and Mrs. Wilson enjoy excellent health, and much solid happiness in their work. The more they know of their field of labor, the more highly do they think of it. Mr. Wilson made three tours the past year, into the interior. One was thirty miles to the chief town in the Boloboteria; another thirty five miles to a town twenty miles up the Cavally river the third 180 miles from Grappa, eighty-five miles beyond the termination of his second tour. He was then on his way to a people supposed to inhabit the declivities of the Kong mountains. But having been leop out of his way, and falling among an inhospitable tribe of cannibals, he returned. The country in the interior, and especially along the river, is of surpassing beauty and fertility. Nor does

it want inhabitants.

Mr. Wilson has commenced a seminary of boarding scholars from different parts of the country. It contains forty pupils, one fourth of whom are females. There are four day-schools, containing one hundred pupils taught by colored men. He has commenced printing in the Geybo language.

No field occupied by the Board promises a speedier or more abundant harvest for those who can endure the climate, than this; and the call is urgent for two or three clerical men from our southern states to associate themselves immediately with Mr. Wilson. Nothing has yet occurred to prove that the danger of early death is imminent to such men, if they use the precautions which experience suggests to mitigate the violence of the constitutional changes by which the system is accommodated to the climate.

MISSION AMONG THE ZOOLOANS OF SOUTH AFRICA.

PORT NATAL.—Newton Adams, M. D., Physician; and wife.

GINANI.—Alden Grout and George Champion, missionaries Mrs. Chapman.

Stations yet not known. Daniel Lindley, Henry J. Venable, and Alexander E. Wilson, M. D., missionaries; Mrs. Lindley and Mrs. Venable.

(2 stations; 5 missionaries;—one of them a physician, 1 physician, and 4 female assistant missionaries; total, 10.)

God in his providence has resolved the two South African missions into one. Two destined to the interior, arrived at Moska, in the country of Mossekatsi, June 15th, 1836, fifteen months after leaving Cape Town. Their missionary labors, however, had been virtually commenced at Griqua Town, only two months after leaving the Cape. The climate of South Africa is one of the healthiest in the world; but beginning to lodge in their houses before the mud floors were sufficiently dried, all, except Dr. Wilson, suffered from fever and rheumatic affections, and on the 18th of September, Mrs. Wilson died. Scarcely had they recovered from the effects of this painful dispensation, which they were subjected to another, when broke up their mission, and removed them from the country. Some Dutch farmers, rich in flocks and herds, and dissatisfied with the colonial government, had emigrated from the colony the year before, and settled at some distance south of the country of Mossekatsi. These Mossekatsi attacked and robbed, without provocation, in the fall of 1836, slaying some of their number. Reinforced by new emigrants, they invaded his country in January, destroyed four or five of his villages, slaughtered many of his people, and captured 6,000 head of cattle. They declared their intention of renewing the war, and driving him from the country, and earnestly advised the missionaries to relinquish their mission and go with them. No other course seemed proper, and our brethren entered upon another long and tedious journey of 1,200 or 1,500 miles to join their brethren of the maritime mission at Port Natal. In May there were at Graham's Town, and probably reached Port Natal in July.

The brethren of the maritime mission arrived at Port Natal on the 21st of May 1836 and soon after by invitation from Dingaan, the chief of the Zoolahs, they visited him, and were cordially received. They immediately commenced two stations, one at or near the residence of Dingaan, the other at the port, and wrote home for helpers. With these they have been providentially furnished, in the unexpected manner just described. A printing establishment presented by a munificent friend of the cause, has been sent to this mission during the past year.

The uniting of these two missions is not on the whole undesirable. The impressions of our brethren concerning the character of Mossekatsi, were by no means favorable. The extent of his country and the number of his people also fell short of their expectations. Being an unprincipled freebooter, his relations to the surrounding tribes were such as in great measure to isolate his people, and afford little prospect of making the mission, within moderate period and to any great extent, a radiating point of influence. Nor was it very probable that Mossekatsi and his people would emigrate to some other region more remote from the venereal and dreaded power of Dingaan.

MISSION OF GREECE.

ATHENS.—Jonas King D. D., missionary and wife.

ARGOS.—Elias Riggs and Nathan Benjamin missionaries, and their wives.

(2 stations; 3 missionaries, and 3 female assistant missionaries, total 6.)

During the past year a violent opposition has been excited, by designing men, against the Americans, under which appellation all protestant missionaries and Bible agents were included, from whatever part of the world they may have come. This has not only pervaded Greece, but the whole Greek community. Notwithstanding this, Dr. King writes, at the commencement of the present year, that he was never so much encouraged in his mission. From thirty to forty, which was all his room would contain, steadily attended his Greek preaching on the Sabbath. He had sold and gratuitously distributed, in the twelve months past, 4,687 copies of New Testament and parts of the Old Testament in modern Greek, and 43,322 copies of school-books and religious tracts—in all 48,000. Add to these what Mr. Riggs distributed and the number amounts to near 50,000. The other labors of the mission were as heretofore. The seminary was continued at Athens; had the two female schools at Argos contained seventy scholars.

Prof. Bambas had come forward in answer to the inflammatory tract, which was the chief instrument in exciting the opposition just mentioned. His reply vindicates the reading of the word of God in modern Greek, and as translated from the Hebrew, and is said to be beautifully written.—Mr. and Mrs. Benjamin arrived at Argos on the 15th of November.

MISSION TO CONSTATINOPLE.

CONSTANTINOPLE.—William Goodell, H.

G. O. Dwight, William G. Schaffler, and Henry A. Hanes, missionaries; Mrs. Goodell, M. A. Dwight, Mrs. Schaffler.—Three native helpers.

(1 station; 4 missionaries, three female assistant missionaries, and 3 native helpers total, 10.)

The means of communication in Turkey have greatly increased within a few years, and are increasing. The plague, however, seriously obstructs travelling, and all kinds of labor. The Lancasterian schools among the Turkish soldiers continue to flourish.—Among the Turks, the following changes and indications of change are worthy of notice; viz: The introduction by the plan of the European nomenclature in designating his ministers of state—the construction of a regular carriage road to Nicomedia in one direction, and Adrianople in another—the assumption by the Government of the immense landed estates belonging to the monks of Constantinople—and the placing of his own portraits, contrary to the precepts of the Koran, in the barracks of the soldiers.

The Greeks of Constantinople are estimated at 200,000—a greater number than can be found collected in any other spot. The tendency to infidelity among them is probably no more than a revulsion of feeling and opinion, from the extreme of superstition, with nothing to give it the right direction. As a body, they are peculiarly accessible. There are also thousands of Frank Greeks in the interior, generally from liberated Greece, who owe no allegiance either to sultan or patriarch. There seems, however, to be a war among the Greeks of Constantinople, the preparation of nearly—the result of divine influence which is found among the Armenians. Hence but few instances of spiritual renovation have yet been seen among them. There has been, however, a deficiency in the appropriate means; none of our present missionaries speaking the modern Greek. A missionary acquainted with that language will probably be soon transferred from one of our other stations in the Levant.

The work of God among the Armenians continues with increasing interest. What ever of opposition has existed has been overruled for good. Early in the present year, the vakeel, a sort of prime minister of the patriarch, resolved upon breaking up our seminary for Armenian youth, and the mission making it advisable to yield the point, he easily succeeded. At the same time he endeavored to destroy the reputation and influence of Ananias, the pious principal of the seminary, and of Simeon, his pious friend, now in the United States. It pleased God to make all the subversive is the cause of truth and righteousness. An opulent and munificent banker had undertaken to reorganize and enlarge an Armenian school of 400 pupils, who was in charge of an evangelical and devout priest. The banker had never seen our missionaries, he had cordially received in some blessed principles with the priest and the Armenians, at the earnest recommendation of the just man, the former taking a subordinate post in the school. The placing the Armenians in this position was the result of the influence and by some of the chief men in the nation; but the resolution and influence of the banker were such, while at the same time he boldly avowed the coincidence of his own religious views and feelings with those of Ananias, that the national synod sanctioned the appointment. The school is intended for the higher branches of science, has a Lancasterian department for the smaller boys, and another for girls. It is expected to contain about 600 scholars, and to be a free school. The worthy patron is reported to have expended \$5,000 in getting the school into operation, and will be at no small annual expenses for teachers, etc. etc. He clothes nearly a hundred of the girls, and nearly two hundred boys. Thus has the Lord suspended our Armenian seminary only to rear up one more efficient and equally evangelical; and at the same time he has relieved us of not a small item of expenditure.

The institution just mentioned is at Hos Koy, a suburb of Constantinople. At Scutari, another suburb, the Armenians are erecting a building for a college, containing more than 120 rooms. What is more than all this, the work of spiritual renovation is making manifest progress among this people. It is not time to make use of numbers in our statements on this subject; but it is certain that the gospel is here producing its legitimate effects. It is bringing men to Christ and salvation; teaching them that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world. It is found too, that a very little of God's precious truth is amply sufficient for the purpose, when it is accompanied by the influence of his Holy Spirit.

On the Jews, the state of things is much as was reported last year. There is to some extent a hearing ear, and to a great extent the absence of an understanding heart. The German and Polish Jews are less bigoted and more intelligent than the Spanish Jews, but are more indifferent on the subject of religion. On the great day of atonement, they allowed Marcussin, the baptised German Jew, to address them at considerable length in their synagogue on the christian religion; the ruler of the synagogue having first given him a chair in the elevated enclosure where prayers and the Scriptures are read and sermons delivered.

The printing of the Psalms in Hebrew and Hebrew Spanish has been completed. Mr. Schaffler's visit of some months to his German relatives and friends at Odessa, resulted in an interesting revival of religion in that place.

MISSION TO ASIA MINOR.

SNYRNA.—Daniel Temple and John B. Adger, missionaries Homan Hullock, Printer; and their wives.—One native helper.

Scio.—Samuel R. Houston and George W. Leyburn missionaries, and their wives.

One native helper.

Broosa.—Benjamin Schneider and Philander O. Powers missionaries, and their wives.

TREBIZOND.—Thomas P. Johnston and William C. Jackson, missionaries, and their wives.

(4 stations; 8 missionaries, 1 printer, 9 female assistant missionaries, and 4 native helpers; total, 22.)

No report has been received of the printing at Snyrna since June of last year. The issues from the depository during the year 1836, amounted to 27,568 books, & 1,926, 112 pages. The schools have been suspended on account of the Greeks. Mr. Adger is usually employed in revising a version of the New Testament in modern Armenian, made some time since by an Armenian. Mr. Adger regards the ancient Armenian version as scarcely inferior to our own excellent English version, some few interpolations excepted. It was made about the fifteenth century. A Greek periodical, called the Repository of Useful Knowledge, issued by the mission, is received with favor by Greek subscribers.

The station at Scio received the accession of Mr. and Mrs. Leyburn the past year, and that at Trebizond of Mr. and Mrs. Jackson. It is doubted whether Scio is the place for a Greek seminary, and whether a seminary on a large scale is expedient any where at present for educating native Greek helpers. The schools at Broosa commenced with the mission have been supported, and a considerable number of books, including the Scriptures, which had been distributed by the missionaries, were burned by the Greeks. The flames made known the existence of the books to the whole people and a awakened curiosity concerning them. Not a few books were preserved and valued the more on account of the risk encountered by the preservation, and at least a few of the people were led to examine them the more carefully by the order for their destruction.

In October, Messrs. Schneider and Powers made a tour to Knouia, a city of considerable note in the country anciently called Porygia. Mr. Jones also made a tour from Trebizond, accompanied by Mr. Senekerim, the Armenian already mentioned. They visited Samsoun, Teharchambath, Ouench, Amassia, Tokat, Sivas, Erzurum, and Erzeroun. At Tokat they found an Armenian bishop, whose mind had been so much enlightened, and who had attempted some salutary reforms. Mr. Johnston recommends Erzeroun as a proper site for a missionary station.

MISSION TO SYRIA AND THE HOLY LAND.

BETROOT.—Eli Smith; William M. Thomson, and Story Hubbard, missionaries; Mrs. Thomson, Mrs. Hubbard.—One native helper.

JERUSALEM.—George B. Whiting, and John F. Lander, missionaries; Mrs. Whiting, and Miss Tilden.

LARNACA, on the island of Cyprus, connected with this mission.—Lorenzo W. Pease, James L. Thompson, and Daniel Ladd, missionaries; Mrs. Pease, Mrs. Ladd. One native helper.

On a visit to the United States.—Isaac Bird, Missionary, and wife. (3 stations; 9 missionaries, 8 female assistants and 2 native helpers;—total, 19.)

Miss Williams was united in marriage to Mr. Hubbard on the 6th of October. Mrs. Smith, after suffering much in consequence of shipwreck on the coast of Caranania, while on the way with her husband to Snyrna for the benefit of her health, shipped to Snyrna at the latter place, September 31st.—She possessed uncommon excellence of character. In the supplewreck Mr. Smith lost the valuable manuscript of a journal kept by him during his tour through the Hooran and the country north of Damascus in the year 1834, which he had not found time to prepare for the press.

While on a visit to Constantinople, Mr. Smith procured about 200 models of Arabic letters for the cutting of a new font of type in that language. He succeeded in so shaping these that punches formed from them, will make not far from a thousand matrices and letters, and a font embracing nearly every variety. These models he left in the hands of Mr. Hullock at Snyrna, who will probably succeed in cutting the punches. The Arabic fonts now in use by the mission are very imperfect. The printing during the year 1836, all in Arabic, amounted to 4,200 copies, and 381,000 pages. A printer is much needed.

Four of the regular attendants on the Arabic preaching at Beyroot are thought to be truly pious; and the brethren see cause to hope that a work has commenced in many hearts, which will receive its completion in heaven. The excitement among the Greeks for a time had much effect on the schools. It led to the establishment of a large school by the Greek bishop as a substitute for the mission schools, to which of course the mission could have no objection. The ecclesiastics, however, feel no real interest in the education of the youth, and the people are learning the fact. The seminary, under charge of Mr. Hubbard, has ten boarding and a number of day scholars. At Jerusalem there is a decidedly Christian school of about twenty Mussulman girls, taught by Mrs. Whiting and Miss Tilden. Mrs. Dodge and Mrs. Hubbard teach a female school at Beyroot, containing about forty scholars. Missionaries are needed for Damascus, Aleppo, Tripoli, and Ladakia.

A part of Syria was shaken terribly by an earthquake on the first day of this present year. Safet and Tiberias, with some neighboring villages, were totally destroyed. Mr. and Mrs. Ladd arrived in Cyprus October 29th. The storm of hostile feeling among the Greeks against evangelical religion and influence, passed over Cyprus with little effect. The three mission schools contain nearly 200 scholars. The school at Scio—its use is to be made or the praise word of God—is apparent in the fact, that in thirty-six villages, containing 5,352 inhabitants, only sixty-seven could read at all, and these not fluently.

MISSION TO THE NESTORIANS OF PERSIA.

OOROOMLAH.—Justin Perkins, and Albert L. Holladay, missionaries; Asahel Grant, M. D., Physician; William R. Stocking, Teacher; and their wives.—One native helper.

(1 station; 2 missionaries, 1 physician, 1 teacher, 4 female assistant missionaries, and 1 native helper;—total 9.)

Messrs. Holladay and Stocking, and their wives, embarked at Boston for this mission January 7th. In April they were on the Black Sea proceeding to Irbazon. A printing press accompanied them. A font of Syro Chaldaic type, adapted to the taste of the Nestorians, has been procured in London. A printer is indispensable, but pious and competent printers willing to devote themselves to gratuitous service in connection with foreign missions, are not easily found.

The same tide of prosperity, as in the beginning, continues to attend this mission; except that the members suffered last year from a fever then prevalent at Ooroomiah. The sick resort from all quarters to Dr. Grant. Fifty operations for cataract had greatly increased his celebrity. One of his patients was a Kurdish chief from the banks of the Tigris.

The seminary contains 44 boarding scholars from different Nestorian villages. Among them are three deacons and a priest. Priest Abraham, the one who resided with Mr. Perkins at Tabreez, performs the active duties of the school, assisted by two deacons as monitors; but Mr. Perkins devotes much time to it. There are three free-schools, containing near a hundred scholars.

The numerous fasts and feasts among the Nestorians exert an unfavorable influence upon temperance, industry, and the schools; and in their public worship there is much room for reformation. In connection with these things it is delightful to think of the lights of scriptural doctrine and example, which are now shining upon that venerable and interesting remnant of the church of Antioch. In February the missionaries commenced translating the Bible into the Nestorian language. That language is a modification of the ancient Syriac.

A friendly correspondence has been opened with the patriarch of the Nestorians, residing at Joolam-ark among the Kurdish mountains, preparatory to a visit to him, which is justly deemed of great importance. The committee hope the time is near when a branch of the mission shall be established at this sea of ecclesiastical power in the Nestorian church.

To be continued.

Who is on the Lord's side?—We read in the book of Exodus, that the people of Israel—the peculiar people of God—the people who had experienced at his hands such signal mercies and deliverances—the people who, within less than forty days, had beheld the terrors of his presence, on Mount Sinai, had heard the law from his mouth and had pledged themselves to sincere and steadfast obedience, now disregarded their promise, despised the commandments of the Lord, and were rioting in idolatrous festivities consecrated to the honor of a golden calf. Professing to be the servants of Jehovah—for even this impious feast was named by Aaron a feast to the Lord—they were become the slaves of a senseless idol. Forsaking the ordinances of the true God, in order that they might pursue their own devices, and, under the pretence of worshipping him, polluting themselves with those very practices which he had recently declared to be abominable in his sight, they clearly proved that, although they called themselves his people, their hearts were alienated from him; that he was not the master whom they loved, that his will was not the law to which they were disposed to conform. It was time, then, that a distinction should be made between the faithful servants of God, if such there were, and the unworthy multitudes who pretended to serve him. It was time that Moses, the ambassador of the Most High should cry out in his name to all the people, Who is on the Lord's side?

This is a question which the ministers of the gospel may well put to the idolatrous inhabitants of the world in every age. Reader, cast your eyes abroad in the christian world—among those who profess and call themselves christians—even within the circle of your immediate observation; and let your understanding and conscience determine whether scenes too nearly resembling that which Moses beheld in the camp of Israel be not presented to your view. It is true that, though the enlightening grace of God, our land is not now overspread with worshipers of graven molten images. But are there not numbers of those who profess the christian faith and who make some outward show of obedience to divine command, yet whose hearts are nevertheless set upon their idols? The convent man is declared, in the scriptures, to be an idolator. Money is his God! and how large a portion of mankind is included among the worshipers of mammon! The scriptures represent the glutton also as an idolator. He worships the brutish appetite by which he is enslaved. On the same authority, the man whose chief object is any sensual pleasure, incurs the same condemnation. That pleasure is his idol. He, likewise, whose chief pursuit is reputation or honor or power is an idolator. Reputation or honor or power is the object of his worship. In short, he who sets his heart wholly on any worldly object, instead of fixing it upon God, is considered in the scriptures as partaking in the guilt of idolatry—as a slave to that object which he makes his principal pursuit, and therefore as not being on the Lord's side. Know ye not to whom ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness?

When we survey multitudes among those who are nominated christians, who were baptized in the name of the Father and of the Son and of the Holy Ghost—who profess to believe that the Son of God died upon the cross to purchase for them the pardon

of sin, the sanctifying influences of the Holy Spirit, and the everlasting glory of the kingdom of heaven—when we see multitudes of these nominal christians give up their whole hearts to things temporal, instead of things eternal—when we see them acting as the slaves of the world, the flesh, and the devil, instead of striving to become in truth the children of the Most High God—is it not time for every minister of the gospel to address his people and cry aloud, in the language of Moses, "Who among you is on the Lord's side?" Does it not behoove every one of us to put the question to his own heart, "On whose side am I engaged? I am on the Lord's side? Ought not every one who is, in sincerity and truth, on the Lord's side to stand forth and prove himself to be so? Can we continue careless and indifferent, while the question remains undecided, whether God regards us as on his side, or looks upon us as his enemies? Can any be ignorant that he who is not with God, is against him—who he who does not receive God as his master, and love God as his supreme delight, is the servant of the devil, and the enemy of God? Can we forget that salvation through Christ will be bestowed on those only who prove themselves to be on the Lord's side, and that for those, who are not on the Lord's side, nothing will remain but tribulation and anguish, and everlasting destruction, with the Lord Jesus shall be revealed in flaming fire, to take vengeance on them that know not God, and obey not the gospel.

It is easy for any one to say that he is on the side of the Lord. The sacrifice of the lips is an offering that costs nothing, and is, therefore, an offering which many are ready to make. But God requires those who profess to be on his side, empty words, but evidences and demonstrations of their sincerity.

Give to religion, then, the full effect of your example, of your influence, of your recommendation. Show that you assign religion the first place in your hearts, by a decided conviction that its first place is its due, and that here it does not hold its place, happiness will never take its abode. Let others be won to the Lord, by discerning the blessed efficacy that love upon yourself. Let them perceive that in consequence of having set your hearts upon God, you are become more and more gentle, more tender, more kind, more beautiful, more amiable, more happy. Let them perceive that your conversation is in heaven, that you feel yourself—and are without regret—a stranger and a pilgrim upon earth, that you are not dissatisfied with the men of this present world, by distracting cares and conflicting passions, but that you are waiting in patient and cheerful expectation under every dispensation of Providence, for the blessed hope which is set before you, the glorious appearing of the great God and our Saviour Jesus Christ. If these fruits of holiness—if this peace and joy in the Holy Ghost; shine forth in your conduct, surely there will be those around you, even among the wicked, who will be induced to exclaim, "Happy is the man who is in such a case; yes, blessed is the man, who hath the Lord for his God."

S and forth, then, ye who are on the Lord's side—stand forth, to save your own souls, and the souls of others. Children of the faith of Abraham— heirs of the promises of God! Be ye steadfast—be vigilant—fear nothing. You serve a master who will never forsake his people. You serve an unchangeable Father, who will abundantly perform his covenant. You serve him who liveth forever and ever, King of kings and Lord of lords—who hath all power in earth and in heaven—who is, and in eternity—him in whose hand is mercy, and glory, and blessedness, and everlasting salvation.

S. Churrahman.

LIBERALITY OF PASTORAL TIMES.—Notice the example of the Christians of Macedonia: 1. They were themselves a church, in a deep poverty; but, when their brethren in Judea were in greater necessity, they did not plead their indigence as a reason for refusing assistance, but promptly contributed to their relief. 2. They did not give grudgingly or on compulsion on this occasion. They were not "willing of themselves," but prayed the apostle, (who probably wished to discourage them from an effort that would be burdensome,) "with much entreaty," to be their agent in distributing their charity. 3. They did not give meanly, or no more than they could help; they manifested a rich liberality, their benevolence going even "beyond their power." Here was the voluntary, self-denying benevolence of the first age of the church, and it is an example that needs to be studied at this day. The amount of unsolicited offerings to the channels of religious charity is astonishingly small. The habit of having each object formally presented in public, and then of being especially called upon, has almost banished spontaneous benevolence. In some cases this feeling has extended even to positive engagements, & men are willing to keep religious institutions their creditors, though they know their indifference is the principal cause of their embarrassed operations. This paragraph will probably meet the eyes of many who know that our own society is compelled to abridge or cease its operations for the want of means and who would aid in supplying those means, if called upon, but who have not thought it to be their duty to send that aid without personal application. Our remarks may be seen, also, by many whose names are on our books as donors, subscribers, debtors, but who do not feel called upon to make special efforts to cancel their obligations. To some we may say, with no irreverence or inappropriate application of the apostle's language, "Now therefore perform this doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have." To all upon whom the society has any claims of charity or debt, we would seriously commend the consideration of their Christian duty, as set forth in the gospel, and exemplified by the churches of Macedonia.